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Literature.

THE CHURCH IN SCOTLAND.

THE first volume has been published of *A History of the Church in Scotland*, by Alex. R. MacEwen, D.D., Professor of Church History in New College, Edinburgh (Hodder & Stoughton; 12s. net). It is more than half a century since Grub's *Ecclesiastical History of Scotland* was published, and for many a year it has been out of print and hard to find. Cunningham's *Church History of Scotland* was published yet earlier, and the second edition, which appeared in 1882, was little more than a reprint of the first. It was time for some one to write the history over again. Of political histories we have had plenty. Hill Burton, Lang, and Hume Brown are on all our shelves, not to speak of lesser books and minor authors. But these histories have only made the need for a new History of the Church more glaring. For in Scotland, Church life and national life have been, as Professor MacEwen points out, inextricably mingled, and the national historian, while not filling the place of Church historian, has had to handle Church questions on every other page, and so has raised new issues or given new aspects to the old. This is particularly the case with Andrew Lang, whose occasional perversity of judgment could not cancel the debt we owe him for making us revise our opinions and search our records, to 'see whether these things were so.'

Professor MacEwen does not in political matters find himself so often in sympathy with Lang as with Hume Brown. Now and then he is 'an incisive critic' of Lang, to use the phrase which he employs to designate Lang's way with the Reformers. We may quote the passage in which he uses this phrase. 'An incisive critic of the Reformers has pointed out that John Knox, who reached manhood in this period, "never knew the poetry and the mystic charm" which the "ceremonies and services of the Roman Church naturally awaken." The criticism is true, not of Knox only but of most Scotsmen of his time. There was neither "poetry" nor "mystic charm" for them to know. For two centuries church services in Scotland had tended to be slovenly, and priests to be irreverent, and latterly they had lost even the semblance of devoutness. The reverential quiet of

worship and the graciousness of sacraments had been all but obliterated by unworthy and unfaithful priests. To be assured that such ordinances as had been supplied were not needed for salvation was a call to freedom not to sacrifice. So it was that a repudiation of those of the sacraments which had a medieval origin, and condemnation of a ritual which had been performed without dignity or piety, sprang naturally to the lips of the first Reformers.'

That passage is a fair example of Dr. MacEwen's whole manner. There is never the least suspicion of ecclesiastical bias, but the right to tell the whole truth is maintained. It would be difficult for any historian to be fairer with his readers than Professor MacEwen has been. If he has given his judgments, he has also given the evidence they are founded on. The issues could often have been made party issues, but this author has never forgotten the demands made on him by the Muse of History; rather, let us say, he has never failed to rise to a sense of the claim made on him by the Master he serves, to seek the truth, and, having found it, to make it known with all that literary grace of which he is so exceptionally possessed.

GREEK ART AND NATIONAL LIFE.

Within the last few years we have been brought very close to the life of ancient Greece. This is partly the inevitable outcome of the now widespread study of religion, but it is partly due to the sympathetic work of Professor Gilbert Murray, Mr. Livingstone, and others on Greece itself. The result is that a world of beauty and humanity has been opened to us; and the surprise of it has been greatest to those who had already received some training in Greek literature and art.

To carry that method further and introduce us to yet more of the life of ancient Greece is the aim of Mr. S. C. Kaines Smith, M.A., in the work which he has published under the title of *Greek Art and National Life* (Nisbet; 7s. 6d. net).

Mr. Kaines Smith has passed through the College mill. 'Sometime Scholar of Magdalene College, Cambridge' he adds to his name. What did it do for him? Much. But it did not introduce him to the life of ancient Greece. It brought

him within reach of its literature and its sculpture, but they were cold, dead. He felt nothing of the humanity that lay in them. Then came the awakening. It was a new birth. And as soon as he saw that through the printed page and the marble bust you can reach the palpitating heart of their begetter, and touch life with its powers and failures, he began to lecture on Greek Art and National Life, and wrote this book.

It is truly written. It is beautifully illustrated. Seven photogravures and many other illustrations complete the furnishing of a book which may be to some as the opening of a door into a new Palace Beautiful.

THE ANATOMY OF TRUTH.

The Anatomy of Truth is the unattractive title of a new book by Mr. F. Hugh Capron (Hodder & Stoughton; 10s. 6d.). The title is chosen to recall the author's previous book on *The Conflict of Truth*; but the two books are independent, and there was no necessity for making the one suggest the other.

In the new book Mr. Capron tells us that the fundamental and determining thing in life is our idea of God. And there are just two possible ideas of God. The one idea is that 'the God who made the world and all that the world contains, takes an active interest in every detail of our lives. According to this view, all our concerns are objects of His constant and immediate care. As nothing is too great for His power, so nothing is too small for His attention. Every action, every word, nay, every thought, is watched and scrutinised by Him. There is not a thought in our hearts but He knoweth it altogether. Every event that befalls us comes direct from His hand; is part of the training to which He is subjecting us; is a landmark in the plan of life which He has mapped out for us. He is constantly beside us, every moment of our lives, guiding, inspiring, assisting, protecting—aiding and directing our efforts, reproving and punishing our mistakes. He is our constant and personal companion and guide, by night and by day—about our path, and about our bed, and spying out all our ways. This is the Hebrew view of life; and for pure beauty of thought, and sublimity of conception, it surpasses a thousandfold all that has ever been written in the pages of poetry or romance.'

What is the other idea of God? 'The only other

possible view is that God—if indeed there be a God at all—has no part or lot in our affairs. The world is not His creature. We are not His people, nor the sheep of His pasture. Whether we fare well or ill, whether we stand or fall, whether we live or die, are matters in which He takes neither interest nor concern. We are nothing to Him; and He is nothing to us. This is the atheistic view; and for dark and gloomy horror it surpasses a hundred-thousandfold the wildest and most distracting dreams that a diseased imagination can conjure up.'

Mr. Capron takes the first view. What then? Then he finds that Religion and Science are utterly and at all points in agreement. And they are in agreement in saying that the only attitude in life is the evangelical Christian attitude. At a certain point he surveys the way he has come, and says: 'We see that if only God-reliance be an available force which we may appropriate and utilise for our own purposes, there are four facts concerning it of which we may be absolutely certain. First, that it is available for all contingencies. Second, that it is absolutely trustworthy, because it is immeasurably the most potent of all forces. Third, that the one and only condition on our part, necessary and sufficient for its acquisition, is the condition of simple receptivity. It is to be had for the asking, or not at all. If it is to come to us at all, it must, as Religion so emphatically declares, come as a "free gift." "Trust in God is not of yourselves: it is the gift of God." And fourth, that the mental attitude through which this condition of receptivity is to be cultivated is, and must be, humility—the antithesis to that haughty self-reliance which closes the avenues of the human heart against the approaches of extrinsic influences. These four conclusions are not problematical. They are four certitudes. For, besides being affirmed by Religion, they are also confirmed by Science. If, therefore, Religion is right in her first and fundamental doctrine, she is right on all the rest. If God-reliance is to be had at all, it comes as a free gift, granted to humility and to nothing else; and when once acquired, it is universal in its application, and irresistible in its force.'

SPANISH ISLAM.

Messrs. Chatto & Windus have rendered a signal service to learning by the publication of an

English translation of Dozy's great work on the Moors in Spain.

Reinhart Dozy was born in Leyden in 1820. In the University of Leyden, which he entered in 1837, he attracted the attention of Professor Weijers, a young and brilliant philologist, who with great zeal devoted all his time to his pupils, and hence, while doing admirable work as an able and stimulating lecturer, was not destined to achieve literary fame. No teacher could have been better suited to curb Dozy's tendency to dilettantism than Weijers, who had a passion for minute accuracy as well as a lucid precision of exposition which had no tinge of pedantry, and the master's insistence on the supreme importance of exactitude had a lifelong influence on the pupil, with whom he read Arabic, Hebrew, Chaldee, and Syriac.

Weijers had given a good deal of attention to the writings of the Arabs of Spain, and he early introduced José Antonio Conde's *Historia de la dominacion de los Arabes en Espana* to his former pupil's notice. Dozy speedily recognized that it was hopelessly uncritical and teemed with errors. Forthwith he threw himself with ardour into the study of Spanish. In a letter dated 1841 he had asked for a grammar and dictionary of the language, and an edition of *Don Quixote*; 'for,' he adds, 'Spanish I must learn!' Two years later he writes: 'I give up all the time I can spare to Spanish. Thanks to my London correspondent, I have already formed the best Spanish library in the place. Before collecting the *belles-lettres*, however, I must get together the books relating to the Middle Ages. This will not, I hope, take me long.'

It took him twenty years. At Leyden in February 1861 he signed the preface to his *Histoire des Musulmans d'Espagne jusqu'à la Conquête de l'Andalousie par les Almoravides*, the work which has now at last been translated into English by Mr. Francis Griffin Stokes, and issued under the title of *Spanish Islam* (21s. net).

For half a century this has been the standard authority for the history of the Moors in Spain. Dozy's restless mind left no source of evidence unexplored, and from his Leyden professor he had learned the value of verifying his references. Then to his tireless industry in gathering and sifting facts, he added an extraordinary command of that French language in which he chose to write his book. The Dutch did not like his choice of language.

And to that dislike Mr. Stokes attributes its slow circulation. But it has been to the great advantage of scholarship that the language chosen was French, and that the French was so excellent. For many years the book has been almost unprocurable. This English translation, which does not fall one step below the original in clearness or vigour, will place the work in men's hands again, and recover for the English reader one of the most valuable of our sources of information on the history of the Middle Ages.

Is union possible—universal union, union of Conformist and Nonconformist, Roman and Anglican Catholic? It is possible and it is becoming inevitable—in *social work*. To hasten it, the Rev. John C. Carlile, a London Baptist minister, has written *Christian Union in Social Service*, and the Bishop of Croydon has sent it forth with an introduction (James Clarke & Co.; 2s. 6d. net).

Mr. A. E. McKilliam, M.A., has written *A Chronicle of the Archbishops of Canterbury* (James Clarke & Co.; 7s. 6d. net). Beginning with St. Augustine, he ends with Randall Thomas Davidson. It is evident that even in a volume of this size, a very large octavo of 450 closely printed pages, only a short biography of each archbishop can be given, for the archbishops of Canterbury are ninety-four in number. It is, indeed, what the author calls it, a chronicle rather than a history or biography that we are offered. But the chronicle is very well written. The facts are both verified and mastered, so that the story of each Primate can be read with pleasure. 'I think,' the present Archbishop said, after reading some of the proof sheets, 'I think the book is likely to be of genuine value, and I shall welcome its appearance. Obviously the more important part of it will be that which contains the lives of those Archbishops who have not had Dean Hook as their biographer—*i.e.* from the Restoration to the present day. There is no handy volume containing these lives in any adequate form.'

Messrs. Hodder & Stoughton are the publishers of *Mary Queen of Scots* (6s. net), a gift-book of extraordinary pleasing, the text of which has been written by Mr. Walter Wood, and the illustrations in colour have been done by Sir James Linton,

R.I., and James Orrock, R.I. Let it be said that the book is written well and in accordance with recent study of Mary's career; so that if it is bought for its fine pictures, the buyer will find his bargain better than he may have expected. But of course the pictures are the thing. It is astonishing that they can be done so well and so cheaply.

Out of the Dark is the title which Miss Helen Keller has given to a volume of essays and addresses (Hodder & Stoughton; 5s.). They are not unconnected, though occasional. For through them all runs a sense of the unseen, not the literally unseen only, though that is present in many of them inevitably, but the spiritually unseen also, the riddle of existence and the assurance of its solution 'behind the veil.' This is the secret of their courage. This is the reason why Miss Keller can become a guide to the blind.

The story of *Jerusalem and the Crusades* is told by Estelle Blyth, and illustrated by L. D. Luard (5s. net). The volume is one of Messrs. Jack's popular and cheap books. And that is enough to make known the reality of the writing, the beauty of the illustrating, and the satisfactoriness of the whole result. Do you avoid popular books? You may read this popular book with profit.

The new volumes of Mr. Kelly's 'Manuals for Christian Thinkers' are *Homer*, by A. S. Way, M.A., D.Lit., the great classical author and editor; *The Old Testament and Archaeology*, by C. L. Bedale, M.A., a Cambridge Scholar who will be better-known yet; and *The Books of the New Testament*, by Dr. John S. Banks, whose knowledge of the literature of the New Testament, within and without, is unsurpassed (1s. net each).

In the clash of High Church and Low Church, the Broad Church is like to be crushed out of existence. It is now necessary to tell the world what Broad Churchism is. Mr. J. E. Symes, late Principal of University College, Nottingham, has done this in a volume called simply *Broad Church* (Methuen; 2s. 6d. net). It is very much a matter of the supremacy of the reason. What does the rational faculty say? that is the question. About miracles, for example. Between Science and the Broad Church there never was difference of opinion. Perhaps we all come one day to the

Broad Church, but on that day the Broad Church is not there, it has passed on.

Our Eternity is the title of Maurice Maeterlinck's new book. It is a new edition of the book on *Death* which was published in 1911, and which it supersedes. Five new chapters have been written, and additions have been made to all the other chapters. The translation is due to Alexander Teixeira de Mattos (Methuen; 5s. net).

Maeterlinck is intensely interested in Death. He is for ever thinking about it. He cannot get away from it. He is in daily fear of it. Not the physical fact—that does not cost him a pang—but what comes after. And having rejected the only sure source of knowledge and peace, the revelation that is in Jesus, he turns to all the—well, broken cisterns, for he finds them broken—of theosophy, spiritualism, reincarnation, and the rest. So much in earnest is he that his examination of these systems is searching and unbiassed, and his conclusions are almost incontrovertible. Of Theosophy he says: 'It all seems to lead to nothing very much, and rests on very frail bases, on very vague proofs derived from hypnotic sleep, presentiments, mediumism, phantasms and so forth.'

He has more to say about Spiritualism. His examination of that popular attempt to penetrate the veil is as healthy, sympathetic, and damning as will be found anywhere. We must not 'dismiss it with a shrug or a laugh'; but he can find nothing in it that certainly passes out of the present earthly state. As for Reincarnation, 'there never was a more beautiful, a juster, a purer, a more moral, fruitful and consoling, nor, to a certain point, a more profitable creed,' but 'the quality of a creed is no evidence of its truth,' and 'what it has given us hitherto is but the first shadow of a proof begun.'

The Personal Worker's Guide, by the Rev. J. Wilbur Chapman, D.D. (Oliphant, Anderson & Ferrier; 1s. net), is the outcome of long experience. The worker will say, the moment he fingers it, 'That's just what I want.' The publishers have issued it in most convenient and lasting form.

The Rev. B. Herklots, M.A., Vicar of St. Thomas', Kendal, is an evangelical who can speak candidly of evangelicalism. He forecasts *The Future of the Evangelical Party in the Church of*

England (Stock ; 3s. 6d. net), not doubting that the future is with it, but convinced that much has to be done to secure that calling and election. He will not see his prophecy fulfilled, because its fulfilment is beyond his own span of time ; but he will have the happiness of seeing evangelicals set their house in order now, not because they are going to die, but because they are going to live and possess the earth.

‘Life is real ; intellect is artificial ; emotion, although it is obliged to express itself in intellectual formulæ, is our nearest approach to the essence of life.’ Such is the motto of Mr. Cyril Bruyn Andrews, and in *Life, Emotion, and Intellect* (Fisher Unwin ; 5s. net), he seeks to prove it a good motto. Our greatest mistake in life is that we suppress our emotions. He would encourage us to let ourselves go, and thereby win our souls. Well, many of us need the encouragement.

In the multitude of cheap series of original books there is some danger of overlooking one of the earliest of them all, the series of histories issued by Messrs. Watts & Co. (1s. net each). To that series has been added a *History of Psychology* in two volumes by Professor J. M. Baldwin. It is amazing value for the money. Professor Baldwin has given of his time and ability ungrudgingly to make the book both scientific and popular. He has not succeeded quite so well with the popularity as with the science, but the publishers have helped. They have furnished the book with many excellent portraits, not of psychologists only, but of great men in any department of study.

Messrs. Watts have also published a strong plea for Positivism in a volume of addresses by Mr. Philip Thomas, Minister of the Church of Humanity in London, entitled *A Religion of this World* (2s. 6d. net). Mr. Thomas believes that the Ethical Movement is travelling towards the Religion of Humanity, and other movements besides. He is convinced, indeed, that the Religion of Humanity is to be the final religion for the world.

The Old and New Testament.

St. Paul was not so much a pastor as a missionary and a ruler, says Canon H. L. Goudge, D.D. ;

it is therefore not on the administration of the Sacraments that we get help from him, but on prayer and the ministry of the word ; and it is to these subjects, as they are set forth in the Epistles, that Dr. Goudge gives his mind in the book which he has published under the title of *The Pastoral Teaching of St. Paul* (Edward Arnold ; 2s. 6d. net). These two subjects are great enough and difficult enough. St. Paul’s example as interpreted for us by Canon Goudge is very helpful.

Weymouth’s *The New Testament in Modern Speech* has grown in esteem with time and the reading of it. A pocket edition, as revised by the Rev. Ernest Hampden-Cook, M.A., has been issued by Messrs. James Clarke & Co. (1s. 9d. net). If people could be induced to carry it about with them, we should cure that ignorance of the Bible so much felt by preachers at present.

The Rev. W. J. Heaton, B.D., has given his time and talents to a thorough study of the English Versions of the Bible. His third volume on the subject, which he calls *The Puritan Bible* (Griffiths ; 6s. 6d. net), is a biography of those who had most to do with the translation of the Bible into English, from Sir John Cheke to the men who gave us the Authorized Version. And as he describes the manner of men and women they were, he describes also the work they did. The articles in the Dictionaries of the Bible—especially Sir. F. G. Kenyon’s great article in the single-volume Dictionary—cover the ground, but Mr. Heaton has his own popular style and his abundant illustrations.

For the great multitude of persons who wish to know to what extent scholars are agreed regarding the meaning and place of the Bible, and what their agreement refers to, the best book now is *The Bible, its Origin, its Significance, and its Abiding Worth*, by Arthur S. Peake, M.A., D.D., Rylands Professor of Biblical Exegesis in the University of Manchester (Hodder & Stoughton ; 6s.). Few have had Professor Peake’s experience in the study of the Bible, fewer have his ability and insight. He writes attractively, yet every sentence is weighed, so that he may not err either by excess or by defect. And great must be the relief to the candid reader to find how little is lost of all that the Bible was to our fathers, how very much more is won.

Miss Jane T. Stoddart has gone right through the Old Testament from the first chapter of Genesis to the last of Malachi, and has illustrated it from literature. She has chosen her verse to illustrate according as she had an illustration, and she had many illustrations. Few verses of consequence are left untouched. The range of literature at Miss Stoddart's command is wide. Biography makes the largest contribution, but poetry, art, science, devotion, are all called upon. The illustrations have two virtues: they are illustrations of the very verse, and they are themselves worth remembering. The title of the book is *The Old Testament in Life and Literature* (Hodder & Stoughton; 7s. 6d.).

The problems of the Book of Job, and especially the problem, *The Afflictions of the Righteous*, are discussed in a book with that title written by the Rev. W. B. Macleod, Minister of the Candlish United Free Church, Edinburgh (Hodder & Stoughton; 6s.). They are discussed in the new light of the gospel. This does not mean that the historical sense has been ignored. Rather it means that the problem of suffering is still with us; the difference is only that we have Christ as well as Job to help us to its solution. Mr. Macleod remembers Christ while he expounds Job.

His attitude is cautiously liberal. He leaves it an open question whether the Elihu speeches are original to the book or not. But he sees and says that they add something of value to the discussion: 'The most original and striking of all Elihu's ideas is that human suffering is generally to be regarded as the expression of God's goodness rather than of His anger. He teaches that sometimes it is not a sign of any anger in God at all, but rather a sign of His protective and educative love, protecting a man by a shield of pain from the greater evil of sin, and educating him to higher and purer levels of thought and desire that he may be able to hold deeper fellowship with himself and so reach higher blessedness. There are many good things in Elihu's speeches, but this is the best of them all.'

Mr. B. H. Alford's *Jewish History and Literature* (Longmans; 2s. 6d. net) is elementary, short, and reliable. It covers the period under the Maccabees and Herod, and thus follows the same author's *Old Testament History and Literature*. Mr.

Alford may safely proceed with his *New Testament History and Literature*, and complete a useful series.

The Right Hon. Sir Edward Clarke, K.C., has produced a new version of *The New Testament* (Smith, Elder & Co.; 3s. 6d. net). He has gone over the Revised Version and accepted it where it was in his judgment a necessary correction of the Authorized Version. Where it was not, he has restored the word or words of the Authorized Version. He has made no other change. Thus his new version is the Authorized, with some improvements made from the Revised Version.

Early last year he published the Pauline Epistles done in this way, and he says that the volume was cordially welcomed. Who welcomed it cordially? It is a notorious fact that there has been an outcry against the Revised Version ever since it was issued, but it has come chiefly from the ignorant who do not know that they are ignorant. Recently that cry has turned itself into a demand for a revision of the Revised Version *on more conservative lines*. Sir Edward Clarke has listened to that demand. The result is—to take one example and one only—he invites us to read Ac 26²⁸ according to the Authorized Version again: 'Almost thou persuadest me to be a Christian.' Perhaps that is 'in order to make clear the meaning of the inspired writer.' And it would do very well if the inspired writer had written in English. But it is certainly not the meaning of the Greek. The rendering of the Revised Version may not be so 'clear.' Let Sir Edward Clarke make it clearer if he can, and so go forward. But why should he send us back thirty years? The idea that what is wrong with the Revised Version is simply that it has altered the Authorized too often is an unscholarly idea.

There are few men who can use their learning to such good purpose as Dr. R. F. Horton. He is ever studying and he is ever turning his studies to account as a preacher. In his new book on *The Growth of the New Testament* (Memorial Hall; 3s. 6d. net) there is not a homiletical word to mar the precision of the truth, and yet the truth is sent home straight to heart and conscience. Why is it that so few scholars can be preachers?

We do not make enough of the great cities of

the Bible. They have associations which will rivet the attention, and make on some men's minds a stronger appeal than almost any other topic for the pulpit. Gaza is such a city. Under the title of *Gaza, a City of Many Battles*, Archdeacon T. E. Dowling, D.D., has published a volume which contains the city's long wonderful history, and the lessons its history teaches (S.P.C.K.; 2s. net).

A Course of Bible Study for Adolescents has been prepared by Principal A. E. Garvie (S.S. Union; 2s. net). Dr. Garvie has been a teacher himself. How otherwise would he have thought of dividing his subtitle into four D's—'Dealing with Decision, Duty, and Discipline'? The course is a section of the Standard Graded Courses prepared and issued by the British Section of the International Lessons Committee.

In *Light on the Four Gospels from the Sinai Palimpsest* (Williams & Norgate; 3s. 6d. net), Mrs. Agnes Smith Lewis, D.D., LL.D., Litt.D., Ph.D. (Halle), has published a popular account of the great palimpsest and a detailed examination of its readings, comparing them with the text of the Gospels in Greek. The volume covers the ground of the series of papers which Mrs. Lewis contributed some years ago to THE EXPOSITORY TIMES, but it goes further and brings these papers up to date. Unembarrassed by her great weight of learning, Mrs. Lewis has a literary gift which enables her to make every point of scholarship clear and comprehensible. The book is sure to be successful, for to its own attractiveness is to be added the fact that the value of the discovery made by Mrs. Lewis at Mount Sinai in 1892 is more fully recognized now than ever.

Religion and Apologetic.

Professor Sanday has re-published four essays on Reunion originally contributed to *The Contemporary Review*. They attracted wide attention in their first form, and were made the subject of many a conversation and club debate. They will serve their purpose even better now. These features especially distinguish them, a grave sense of the difficulties to be solved, a sincere belief in their solution, a keen appreciation of the advisa-

bility of striking while the iron is hot and striking with self-control. The volume, which is entitled *The Primitive Church and Reunion* (Oxford: At the Clarendon Press; 4s. 6d. net), is attractive outwardly also.

Some men get more credit for originality and influence than they deserve. Dr. Newman Smyth has never had half his deserving. He has always spoken in time, and he has spoken the right word. He has never been out of touch with his contemporaries, but he has always been in front. Now he comes with a book on *Constructive Natural Theology* (James Clarke & Co.; 3s. 6d. net). For the time is come for us to reconstruct our theology, *beginning with the world we live in*.

Professor Denney has re-published his *Jesus and the Gospel*, with a new preface (Hodder & Stoughton; 6s.). In the new preface he points out that there is the book itself and there is its conclusion. The conclusion contained a creed, a short creed, but in Dr. Denney's judgment as long a creed as we have any right to exact from anybody. The creed is: 'I believe in God through Jesus Christ, His only Son, our Lord and Saviour.' But the conclusion of the book seems to have been read by some who read nothing else. And so they misunderstood and misjudged. Let them go back to the book now and read it from the beginning. Let them read it in the light of this brief but very enlightening preface. They will certainly see that, short as it is, that creed of Dr. Denney's does truly contain all that the writers of the New Testament claim to be essential. And they will see how utterly essential it is. It is not the shortness of the creed that has troubled the critic, it is what it contains. What it contains is stated with incomparable force in the body of the book.

The Rev. Frederic C. Spurr, much daring, has written a whole book on *Death and the Life Beyond* (Hodder & Stoughton; 2s. 6d. net). He is on safe ground when he searches into the teaching of the Bible about death itself. He is not so acceptable when he calls in automatic writing, trance speeches, and 'apports,' to help him to answer the question, 'Does death end all?' He is again profitable when he tells us 'What "Eternal" really means.' He comes home to our hearts altogether

when with fine feeling and in beautiful language he speaks of the Heaven to which we all would go.

It is with more than respect, it is with reverence, that one receives a book by the late Professor James Orr, published after his death. Popular in purpose, as were all his books, for he was sent to instruct the ignorant, this book is yet a marvel of learning. It is a revised and enlarged edition of one of the 'Christian Study Manuals,' its subject and title being *The History and Literature of the Early Church* (Hodder & Stoughton; 2s. 6d. net).

The Rev. John T. Faris, D.D., has written *The Book of God's Providence* (Hodder & Stoughton; 3s. 6d.). It contains many examples of 'special providences' told with relish. Here is one:

'I am a bond salesman from Chicago. Returning from Freeport, Illinois, one day, I discovered that I would reach Chicago too late for my work in the office that day, so I determined to stop off at a small town between trains and pay an old friend a visit. It was to be a surprise. Upon going to his home, I found the house locked up; the neighbours informed me that my friend and family had gone away for a three weeks' stay. This was a disappointment.

'A wait of five hours for the next train confronted me, but I determined to make the best of it, so I walked out into the country to pass away the time, and came upon an old man in a field by the roadside who was slowly turning hay, preparing it for the barn. After exchanging greetings, I engaged the old gentleman in conversation, but I soon discovered that while he was very courteous and kind in his replies to my questions, he kept at his work. The thought came to me, "Why not help him?" Telling him of my disappointment, I took an idle fork standing near by, and side by side we worked and talked. When the hay was all raked up and gathered in small heaps, I found that I must return to the station. Extending my hand to bid him good-bye, I remarked that my disappointment had been turned into genuine pleasure by his acquaintance and the pleasant, profitable conversation.

'Holding my hand he said, "Let me tell you something before you go. This morning, as we awoke, mother and I talked about getting up this hay. I remarked that I was feeling so bad that I feared I would be unable to accomplish the task;

but mother encouraged me, and assured me that the Lord would help me. At family prayers we both asked our Heavenly Father for His help. I arose feeling refreshed and felt sure that in some way He would help, but," he added, as he pressed my hand tighter and a tear glistened in his eye, "I really did not expect the Lord to send a man from Chicago with kid gloves and patent leather shoes to help me to do it."

It is not a scientific account of *Irish Witchcraft and Demonology* that the Rev. St. John D. Seymour, B.D., has written (Hodges, Figgis & Co.; 5s. net). Perhaps Mr. Seymour does not know that there is a science of Folklore. But he has written a highly entertaining book, much of which will, besides, be of use to the scientific student. He has had the grace, too, to be historical, leaving us to utter the exclamations ourselves. Verily there is room enough for exclamation in the history of Witchcraft, but it has been so overdone by the secularist lecturer that we are weary of it. A further grace is given to the author: he tells his stories circumstantially.

Mrs. E. A. Gordon has prepared and published a second edition of her great book on the relation between Buddhism and Christianity. This edition, revised and enlarged, with a letter from Professor Sayce, with a world-map, an index, and sixty-five illustrations, is issued in two costly volumes. The title is *World Healers; or, The Lotus Gospel and its Bôdhisattvas, compared with Early Christianity* (Morice; 30s. net). Costly volumes, we say, for the usual hyperbole that the book is produced 'regardless of expense' is no hyperbole here. The paper and printing, the illustrations, the plates—all are as fine as modern science and art can make them.

Yet the chief value of the book is in its literary contents. We are very suspicious now of attempts to show that the Gospels are dependent on Buddhism, but that is not at all what Mrs. Gordon seeks to show. Her purpose is to make a contribution to the science of Comparative Religion. By 'Early Christianity' she means Christianity till the time of Charles the Great. And she believes that throughout that period there was a mutual influence exercised by Christianity and Buddhism which has been neglected, to the great loss of both. She would deepen that influence; she would make it

conscious. The sooner both religions look one another in the face, the sooner shall we see that final and perfect religion (which we all believe in and hope for) established in the earth.

Is the Devil a Myth? asks Mr. C. F. Wimberly, and answers emphatically that he is not, in a goodly-sized volume (Revell; 2s. 6d. net). He has no new evidence. His strong argument is that the disappearance of the Devil would turn the Bible into disorder

In *Faith and Reality* (Robert Scott; 3s. 6d. net) the Rev. J. Hilton Stowell, D.D., brings the facts of our modern life, both its individual and its social facts, into the presence of faith. The result is a new conception of what faith is, a new demonstration of what faith does. Yet Dr. Stowell's faith is the faith which Christ demanded and Paul had. What are the facts that make faith seem new? They are the pressure of pain and of disease, the reality of heathendom, agnosticism, and the religions of the world. They are the things which we are studying and trying to understand. In the presence of faith they fall into order. Without faith it is impossible to understand them; just as without them it is impossible to understand faith.

The desire for a revision of the Prayer Book is pretty wide-spread, but the Rev. Henry Phipps Denison, Prebendary of Wells, has no sympathy with it. Our business, he says, is not to shape the Prayer Book according to our ideas, but to shape our ideas according to the Prayer Book. He has accordingly written *Prayer Book Ideals* (Elliot Stock; 5s. net) to show what the Prayer Book is and what the Prayer Book demands. And he warns his readers that they cannot choose or refuse as they please: this is the truth of God and they reject it at their everlasting peril.

Five volumes have been published this month at the press of the Student Christian Movement, five volumes of broad-minded, earnest, fully instructed Christianity. From no other press do we receive just the same kind of book. And there is no kind of book more promising for the propagation of the gospel. This is apologetic both accurate and attractive. One is *The Hope of the Redemption of Society*, by Malcolm Spencer, M.A.,

Social Service Secretary of the Student Christian Movement (1s. net); one is *Studies in New Testament Thought*, by the Rev. B. K. Cunningham, M.A. (8d. net); one is *The Missionary Motive*, to which there are eight contributors, including the editor, Mr. W. Paton, M.A. (1s. 6d. net); one is *Science and Christianity*, by P. V. Bevan, D.Sc. (6d. net); and one is *Studies in Christian Truth*, by Professor H. R. Mackintosh (8d. net).

The Rev. James Morris Whiton, Ph.D., is the editor of a volume of essays entitled *Getting Together* (New York: Sturgis & Walton, \$1.50 net). Certain friends—a Baptist, more than one Congregationalist, a Jew, a Methodist Episcopalian, a Presbyterian, a Protestant Episcopalian, a Unitarian, and a Universalist—'got together' and agreed on certain propositions to be accepted as the basis of a theology. Each friend chose one theological doctrine and wrote an essay on it. Through death and delay Dr. Whiton had to fill some gaps, and he wrote four in all of the fourteen essays. Well, what are these men? They are theists. They are not deists. They do *not* believe in a God afar off; they do believe in a God 'who lives and moves and has his being in us.' And this idea of immanence is carried into the essay on Incarnation, for example, in this way:

'To say that God incarnated himself in a single individual of all the multitude of the human family; that once, and once only, in all the ages of time he manifested himself in a human person—is a proposition which Dr. F. H. Hedge says "cannot satisfy, if it does not shock, the unprejudiced mind." But expand the proposition; say that God is manifest (and that is the only logical sense in which we can speak of incarnation)—that God is manifest in every inspired teacher and prophet of truth and righteousness, in every holy, self-sacrificing life, in every martyr who, living or dying, devotes himself to any great and worthy cause—manifest in all in whom love of truth or love of God and man is the ruling motive and principle of action; say, with Paul, that all "who are led by the Spirit of God are sons of God" in precisely the sense, if not in the degree, in which Jesus was the Son of God; that the real distinction and peculiarity of Christ was not an exceptional but a sublimely typical nature and life; not that he was the only God-man, but the type of the God-man in all generations—say this, and you

assert what no unprejudiced thinker and no philosophic student of religion will deny. And this I believe to be the real interior truth of the Athanasian doctrine, albeit Athanasius himself may not have seized it in its fulness, as certainly he did not unfold it in his teaching.'

Who are the Maoris? This is the title of a book by Mr. Alfred K. Newman, published by Messrs. Whitcombe & Tombs (7s. 6d. net), and this is the question which it is written to answer. 'I claim,' says Mr. Newman, 'that this book contains evidence that cannot be criticised away, and that it establishes: (1) That the Maoris came from Northern India; (2) that their cradle land Hawaiki was India; (3) that I have recovered the lost history of the Maori race; (4) that I have conclusively proved the route of the Great Migration from the banks of the Indus to New Zealand; and (5) that the Maoris are an Aryan-Mongolic people but dominantly Caucasian.'

These are great claims to make, but this anthropologist knows what he is about. The array of evidence is very strong and it is presented effectively. More than that, the book contains much valuable information on religion and folklore, and even not a little illustration of the Scriptures of the Old Testament. 'Some Maoris were wailing over a

death. A friend of mine, a Hebrew, who heard it, exclaimed, "My God, the lamentation of my people, the very air, everything is the same." The author has a great opinion of the Maoris as a race, and great hope for their future. Altogether the book is a notable one, not to be overlooked by the student of ethnology or of religion.

Since Wordsworth's 'Ode to Duty,' has there been a finer persuasive to the obedience of that

Stern Daughter of the Voice of God

than this book on *The Foundations of Duty*, written by the Right Rev. J. W. Diggle, D.D., Bishop of Carlisle (Williams & Norgate; 3s. 6d. net)? Nay, it is a surer persuasive, for Dr. Diggle shows that Duty done is the source of all joy in life, and duty is done out of true love. The great error of our time, he says, is to assert our rights and forget our duties. We have rights, but in the assertion of them we are sure to let in vanity or jealousy: in the doing of our duty there is only unselfishness and peace. Our duties are to all about us—God, man, and the beasts. And they touch every part of our being—physical, psychical, spiritual. These fundamental things being understood, we are encouraged to face particular duties, the culture of conscience, the observance of Sunday.

Ancestor-Worship and the Deification of Babylonian Kings.

By THEOPHILUS G. PINCHES, LL.D., LECTURER IN ASSYRIAN, UNIVERSITY COLLEGE, LONDON.

THE constant additions to the mass of material from Babylonia, more especially the many inscriptions relating to temple accounts found at Drehem and Jokha, have not only revealed to us the political relations of the kings and their viceroys (*patesi* or *iššakē*), but religious beliefs and practices also receive illustration, and may prove to be of interest.

It is needful to state at the outset, however, that the documents in question give no descriptive details concerning the ceremonies attending ancestor-worship and deification—they simply record gifts of animals, probably as offerings to various gods, among which the names of four kings of Ur (about

2500 B.C.) are to be found—rulers who, as already known from contemporary documents, had been deified.

How far the deification of kings in Babylonia goes back we do not know, but it was certainly practised at an exceedingly early date, as the legends of the prehistorical heroes Enweduranki (*Euedoreschus*), Ubara-Tutu (*Otiates* for *Opartes*), Gilgameš, and many other traditional rulers, as well as the historical kings Šarru-kîn (Sargon), Šargani, and Narâm-Sin of Agadé show. Coming down to later but still archaic times, the most noteworthy instances are the kings of the dynasty of Ur already referred to—Dungi, Bûr-Sin, Šu-